لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE
REVIEW
OF RELIGIONS

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Zahur 1352—August 1973

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(حضرت مسیح موعود علیه السلام)

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his formost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII ZAHOOR, 1352—AUGUST, 1973 No. 8

Thus said the Holy Prophet :

عن ابن مسعود رضی اللہ عنہ قال : سمعت رسول اللہ صلی اللہ علیہ وسلم یقول : نضر اللہ امرأ سمع منا شیئاً فبلغہ کما سمعہ فرب مبلغ ادعی من سامع .

(ترمذی کتاب العلم باب الحث علی تبلیغ السماع صفحہ ۲ / ۹۰)

Ibni Masud, Allah be pleased with him, reports : I heard the Holy Prophet, peace and blessings of Allah be on him, saying : "May Allah bless him with happiness who, on hearing a report from us, told the others as he had heard it. For, there are many of those who are informed, better able to understand than the audience.

عن معاویۃ رضی اللہ عنہ قال : قال رسول اللہ صلی اللہ علیہ وسلم : من یرد اللہ بہ خیراً یفقہہ فی الدین .

(بخاری کتاب العلم باب من یرد اللہ خیراً یفقہ فی الدین ۱ / ۱۶)

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Muawia, Allah be pleased with him, reports: The Holy Prophet, peace and blessings of Allah be on him, said: "One for whom Allah wishes good, He gives him insight into the faith".

عن ابی الدرداء رضی الله عنه قال : سمعت رسول الله صلی الله علیه وسلم يقول : من سلك طريقا يبتغی فيه علماً سهل الله له طريقا الی الجنة و ان الملائكة لتضع اجنحتها لطالب العلم رضاً بما صنع ، و ان العالم ليستغفرله من فی السموات و من فی الارض حتی الحيتان فی الماء ، و فضل العالم علی العابد كفضل القمر علی سائر الكواكب ، و ان العلماء ورثة الانبياء و ان الانبياء لم يورثوا ديناراً و لا درهما انما و رثوا العلم ، فمن اخذه اخذ بحظ وافر . (ترمذی كتاب العلم باب فضل الفقه صفحه ۲ / ۹۳)

Abu Darda, Allah be pleased with him, reports: I heard the Holy Prophet, peace and blessings of Allah be on him, saying 'Allah makes the path of paradise easier for one who seeks a way to acquire knowledge and the Angels spread their wings before him in appreciation of what he is doing. The dwellers of the heavens and the earth seek forgiveness for the scholar, and even the fish of the water. A scholar is far better than a hermit as the moon is better than all the stars. The scholars are the inheritors of the prophets, for, verily the prophets do leave behind neither pounds nor pennies but knowledge is their legacy. One who got hold of it got hold of exceeding felicity.

عن مسروق قال : دخلنا علی عبدالله بن مسعود رضی الله عنه فقال : يا ايها الناس من علم شيئاً فليقل به ، و من لم يعلم فليقل : الله اعلم ، فان من العلم ان يقول الرجل لما لا يعلم : الله اعلم : قال الله تعالیٰ

لنبيه صلى الله عليه وسلم قل ما اسألكم عليه من اجر ، و ما انا من المتكلفين .

(بخاری کتاب التفسیر سوره ص باب قوله وما انا من المتكلفين صفحه ۲ / ۷۱۰)

Masruq, Allah be pleased with him, reports: Once we met Abdullah bin Masud. He said: 'O ye people! anyone who has some knowledge he should expound it. And one who does not know, should answer, 'Allah knows better'. For, this is also knowledge that man, not knowing something should say, 'Allah knows better'! Allah says to His Prophet, peace and blessings of Allah be on him; 'Say o Apostle 'I don't want any reward from you for this. And I am not given to affectation'.

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عن عبدالله بن عمرو بن العاص رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول ؛ ان الله لا يقض العلم بقبض العلماء حتى اذا لم يبق عالماً اتخذ الناس رءوساً جهالا ، فسئلوا فافتوا بغير علم ، فضلوا و اضلوا . (بخاری کتاب العلم باب کیف یقبض العلم صفحه ۱ / ۲۰)

Abdullah bin Amr bin al-As reports: I heard the Holy Prophet, peace and blessings of Allah be on him, say: 'Allah does not take away knowledge from the people by snatching it away, but withholds it by causing the learned to die till there survives not even a single scholar. Then people take up ignorant persons as their leaders. So when they are consulted they answer without knowledge. Thus they go astray and lead others astray''.

عن عمرو بن شعيب عن ابيه عن جده رضي الله عنهما قال : قال رسول الله

صلی اللہ علیہ وسلم : لیس منا من لم یرحم صغیرنا و یعرف شرف کبیرنا .

(ترمذی کتاب البر و الصلة باب ما جاء فی رحمة الصبیان صفحہ ۲ / ۱۴)

Amr bin Shuaib reports on the authority of his father who in his turn reports his grandfather as saying: The Holy Prophet, peace and blessings of Allah be on him, said: 'One who does not treat our young ones compassionately and does not have proper regard for the dignity of our seniors is not one of us''.

عن عثمان بن عفان رضی اللہ عنہ قال : قال رسول اللہ صلی اللہ علیہ وسلم : خیر کم من تعلم القرآن و علمہ .

(بخاری کتاب فضائل القرآن باب خیر کم من تعلم القرآن صفحہ ۲ / ۷۵۲)

Uthman bin Affan, Allah be pleased with him, said: The Holy Prophet, peace and blessings of Allah be on him, said: 'He is the best from among you who learns the Quran and teaches it'.

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In the Company of the Promised Messiah

(XVII)

(Ch. Ali Muhammad B.A.,B.T.)

(Continued from July 1973 page 224)

Dr. Sayyad Ghulam Ghaus.

Sayyad Ghulam Ghaus, son of Sayyad Nabi Bakhsh, was born at Bijah, District Ludhiana, in 1868. After passing his Middle School Examination he joined the veterinary school Lahore and qualified himself as a veterinary Assistant. He saw service in East Africa in 1897. During the course of his voyage to Mombasa he had detailed talks with Dr. Rahmat Ali, elder brother of Hafiz Roshan Ali, about the claims of Hazrat Mirza Ghulam Ahmad of Qadian as the Messiah and Mahdi and decided to join the Movement, He wrote a letter of allegiance to the Promised Messiah at Qadian in 1900. He also sent Rs. 200 by money-order for the Minara-tul Masih and the Review of Religions. In 1903 he came to India on four months' leave and visited Qadian with his wife and children. He stayed there for a year and witnessed many a sign at the hands of his spiritual Master (peace be on him). The plague in 1904 was causing havoc in Qadian and the neighbourhood. But it was a miracle that not a soul was lost from among the Ahmadiyya population of Qadian. In fulfilment of the Divine promise

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الی احافظ کل من فی الدار

(I will protect all those who are within the four walls of thy house), there was not a case of plague among the Ahmadies. By the grace of God they were all safe. Dr. Ghulam Ghaus was an eye-witness of the fulfilment of the Divine revelations of the Promised Messiah, viz.,

عفت الدیار محلہا و مقامہا ۔ ایک مشرقی طاقت اور کوریاکی نازک حالت

(a) No trace will be left of the abodes, both permanent temporary, being laid waste.

(b) An Eastern Power and the pitiable condition of Korea. Both the revelations were received by the Promised Messiah at Gurdaspur, where he was staying in connection with the Karam Din Bhin's case (1904).

Sayyad Ghulam Ghaus was a meek, selfless man of great piety. Often he had dreams and visions which came true. He was sincerely devoted to the cause of Ahmadiyyat, its Founder and its Caliphs. He bequeathed one-third of all his property for the spread of Islam. His death was a national loss. He had migrated to Qadian in 1928 and after the partition of the country came to settle at Rabwah. He died on February 19, 1957 and was buried the following day in the Bahishti Maqbara, Rabwah, with the old companions of the Promised Messiah (peace be on him and his followers).

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Maulvi Muhammad Abul Hassan Buzdar Baluch

Maulvi Abul Hassan, son of Maulvi Abdul Qadir, belonged to a Baluch clan of Dera Ghazi Khan. In his early youth he went from place to place to seek theological knowledge till he reached Delhi and had his lessons in Hadith with Maulvi Muhammad Ishaque of Rampur, a pupil of Maulvi Nazir Hussain of Delhi. In 1884 when Hazrat Mirza Ghulam Ahmad of Qadian went to Delhi for his marriage, Maulvi Abul Hassan was putting up in a house close to Hazrat Mir Nasir Nawab's residence. In later years he happened to study ازالہ اوہام and آئینہ کمالات اسلام The perusal of these two books removed all his doubts about the Hazrat's claim. The study of the حمامۃ البشریٰ thoroughly convinced him of his truth. He hastened to write a letter of allegiance to the Promised Messiah. He personally paid a visit to Qadian in 1900 and pledged himself, with three of his friends, at his Master's blessed hands. It was a day of Eid but the Maulvi Sahib doubly enjoyed the Eid because he joined the blessed company of the Mahdi whose advent had been expected by

Muslim divines for centuries. Maulvi Sahib took upon himself the duty of preaching the message of the Promised Messiah to the people in his native district. He met with severe opposition from his own men on either side of the river Indus, but he was firm as a rock and finally succeeded in establishing Ahmadiyya communities at Kot Qaisarani, Basti Rindan, Basti Mandarani and Basti Buzdar. He preached to the nearest of his relations and was wonderfully successful in his efforts. Maulvi Muhammad Khan, a relative of his went to Qadian and passed his Maulvi Fazil (highest proficiency in Arabic) from there. The Ahmadiyya communities of Dera Ghazi Khan are visible proof of his sincere and strenuous efforts in the domain of the propagation of Islam and Ahmadiyyat. He breathed his last on October 29, 1938. May his soul rest in perpetual peace!

The Year 1901

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We are now entering the threshold of the twentieth century. The revolutionary ideas that Jesus Christ was taken down alive from the cross and that he died a natural death like all other mortals, 1900 years ago, and lies buried in Srinagar, Kashmir, perturbed both Christians and Muslims. It was a glaring surprise both for the followers of Christianity and of Islam. The author of the novel discovery was the Chief of Qadian, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. During the course of the last twelve years of the nineteeth century the claimant succeeded, in the teeth of severe opposition, to win the best talents of the country to his own way of thinking from all classes of people. Muslim Ulema and Christian missionaries exerted their utmost pressure to destroy, root and branch, the tender plant of the Movement but to their dismay, the sapling grew to be a thriving tree and took deep roots in the earth. The number of followers of the Promised Messiah and Mahdi swelled to hundreds of thousands in the Punjab, the Frontier Province and the U. P. (India). The force of Ahmadiyya arguments and sound reasoning fell heavily on the opponents. The

Christians went so far as to issue a secret directive to their missionry workers not to indulge in religious talks with the followers of Ahmad. The Muslim Ulema issued an indictment declaring the followers of the Promised Messiah heretics and outside the pale of Islam. But the holy Founder of the movement relying wholly upon Divine help was not daunted by the united front of Hindus. Muslims and Christians.

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The Review of Religions

Just at the turn of the 20th century the Promised Messiah acting upon the policy of defence and attack decided on January 15, 1901 to start a monthly English Magazine from Qadian to communicate the teachings of Islam to the peoples of Europe and America and refute all false accusations against Islam and its Holy Founder (peace and blessings of Allah be on him). The minimum estimate of funds for running the Magazine ran to 10,000. The zealous and well-to-do members of the community parchased shares of Rs. 100, each. A board of directors was formed to run the monthly on sound commercial lines with Maulvi Muhammad Ali M.A. as Editor. The first issue of the Review of Religions which saw the light of day on January 20, 1902, contained its aims and objects together with an article from the pen of the Promised Messiah in Urdu, captioned, "How to get rid of the bondage of sin". Other articles from the pen of the Promised Messiah followed suit, which were rendered into English by the able Editor. The Review of Religions has been doing yeoman's service to Islam ever since its inception in 1902. It is perhaps the first journal of the Muslim world which is devoted to the cause of Islam. We give below the list of Editors of the Review of Religions:

1. Maulvi Muhammad Ali M.A.
2. Maulvi Sher Ali B.A.
3. Sahibzada Mirza Bashir Ahmad M.A.
4. Maulvi Muhammad Din B.A.
5. Maulvi Abdur Rahim Dard M.A.

6. Malik Ghulam Farid M.A.
7. Sufi Abdul Qadir Niaz B.A.
8. Ch. Ali Muhammad B.A., B.T.
9. Sufi Muti-ur-Rahman M.A.
10. Chaudhri Muzaffar-ud-Din B.A.
11. Sayyad Daud Ahmad B.Sc.
12. Mirza Ghulam Ahmad M.A.

The Review of Religions continued to be published both in English and Urdu till June 1947 when it was discontinued owing to the upheaval of 1947—48. The Review of Religions, English edition, was re-started in December 1952 by the Hazrat Khalifa-tul-Masih II.

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The cenus of 1901 and the Ahmadies

Preparations for taking census of the population of the British Indian Empire in 1901 were in full swing. Each Indian was required to declare which race and religion he belonged to, Although the foundation of the Ahmadiyya Community had been laid as far back as 1889 and the followers of Hazrat Mirza Ghulam Ahmad of Qadian were nicknamed *Mirzais* or *Qadianis* but there was nothing to set them apart from the main body of the Muslims. The Holy Founder, therefore, announced that the Community would, in future, be called the "Ahmadiyya sect in Islam". He argued that the Holy Prophet Muhammed, (peace and blessings of Allah be on him) was the bearer of two names, Muhammad and Ahmad. Muhammad (the praised) was the name given him by his grandfather and Ahmad (the praiser) an attributive name was given him by God Himself (Holy Quran chapter 61 : 7). The word Muhammad was expressive of the glory of Islam which dazzled the eyes of the people for a thousand years, while the word Ahmad was expressive of the beauties of Islam the manifestation of which was made by him in his early Meccan life of patience and prayer in face of persecution and was to be revived by his deputy, Hazrat Mirza Ghulam Ahmad

(peace be on him) in the latter days.

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The first Ahmadi Martyr in Kabul

Maulvi Abdur Rahman, a favourite disciple of Hazrat Sayyad Abdul Latif of Khost, visited Qadian thrice and sojourned for months in the company of the Promised Messiah (peace be on him). Every time he came to Qadian, he enriched himself with the spiritual treasures freely distributed by the Promised Messiah and went back to his master laden with a wealth of these spiritual gifts. He last came to Qadian in 1900. This was the time when the Afridis, the Vaziris and the Mahsuds were up in arms against the British as they regarded the Durand Line a danger to their freedom and independence. The Frontier Mullas exploited the situation and declared Jehad against the British. Some officers were killed in Bannu and Peshawar. The Promised Messiah (peace be on him) was not in favour of Jehad against the British, as the Indian Musalamans were not persecuted for their religious beliefs. On the contrary, they enjoyed freedom of religion and freedom of conscience in the country. Maulvi Abdur Rahman went through the Ahmadiyya literature on Jehad and was convinced that Jehad against the English was improper. He took with him this literature to Kabul. He did not feel shy to tell the people of Kabul that Jehad against the English was not permissible. The news reached the ears of the Amir Abdur Rahman Khan. Mian Abdur Rahman was declared heretic and was strangled to death by orders of the Amir, in June, 1901. The news of his tragic death reached Qadian in December 1901 when Maulvi Abdus Sattar, another disciple of Sayyad Abdul Latif, visited the Ahmadiyya head-quarters. The Promised Messiah was greatly pained to hear the news. The murder of Maulvi Abdur Rahman in cold blood was simply tragic, but it fulfilled the revelation of tho Promised Messiah, viz. شاتان تذبحان (two goats will be slaughtered). One 'goat' was slaughtered by order of Amir Abdur Rahman Khan in 1901 and the other was slaughtered by order of his son, Habibullah Khan in 1903, mention of which will be made in

connection with the events of the year 1903. It was a brutal murder, illegal and unauthorized. Poor Abdur Rahman laid down his life, like a goat for no fault of his. The Amir, his name-sake, could not escape the condign punishment which awaited him in this very life. He had a severe attack of paralysis on september 10, 1901 and notwithstanding the best efforts of European and Indian physicians to save his life, he breathed his last on October 3, 1901.

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The Morning Walk

The Promised Messiah (peace be on him) was in the habit of going out for a constitutional in the morning accompanied by his companions. The talk during the walk, would cover all sorts of topics. What a wealth of spiritual experiences he distributed to his followers! Guests from outside also joined the blessed company and enriched themselves to their hearts' content. One day, Mir Nasir Nawab, father-in-law of the Promised Messiah read out a letter which he had addressed to a relative of his. The letter, being a lengthy one, could not be finished during the walk. The Promised Messiah halted for a while, at the dispensary of Maulvi Noor-ud-Din so that Mir Sahib could finish the letter. Meanwhile a European gentleman entered the dispensary and said السلام علیکم (peace be on you). The Islamic salutation from the lips of a Britisher was not only amusing but surprising. The gentleman spoke to the Promised Messiah while Dr. Sadiq acted as interpreter. The new-comer, Mr. D. D. Dixon, was a British traveller who had visited Arabia, Kerbala and Kashmir and spared a few hours to visit Qadian too. The Promised Messiah asked him to stay at least for a week at Qadian but owing to his scheduled programme he was, with difficulty, prevailed upon to stay over-night. Arrangements for his food and lodging were made in the oval chamber of the Promised Messiah's house. He was shown round the Talim-ul-Islam High School, Qadian. On the following day the Promised Messiah was pleased to see him off and during the course of his talk he impressed upon him the

importance of pious life which one leads after deliverance from sin. The foreign visitor was much impressed by the reception and hospitality shown to him during his short stay at Qadian.

Companions of 1901.

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Dr. Sayyad Abdus Sattar Shah.

Dr. Sayyad Abdus Sattar Shah belonged to a well-known family of Sayyads of Kahuta, district Rawalpindi. He was born in 1862. He joined the medical line and qualified as Sub-Assistant Surgeon. He was posted at the Rayyia dispensary in the District of Sialkot, where he served the public for the greater part of his professional life. He retired in 1920 and settled at Qadian, where he breathed his last in 1937.

On the strength of my personal contact with him I can definitely say that he was a perfect model of gentlemanliness, sympathy, generosity, hospitality and piety. He was gifted with five sons and a daughter. All the five brothers were sent to Qadian to be educated in religious and spiritual environment. They all matriculated from Qadian and rose to high positions in government service. Two of them, Azizullah Shah and Mahmudullah Shah learned the Holy Quran by heart before they began their school career. Sayyad Waliullah Shah, the eldest one, went to Syria to study Arabic and Turkish which languages he mastered to an efficient degree. He could speak both the languages fluently. He came back to India in 1920 and served the Ahmadiyya Community as secretary for propaganda and public affairs. He took great pains to translate the Bukhari into idiomatic Urdu with commentary. Dr. Sayyad Habibullah Shah M.B.B.S. joined the army in the Indian medical service during World War 1. After the war he was posted as Superintendent Jail, first at Rawalpindi, later at Multan and finally at Lahore where he won his promotion to the post of Deputy Inspector General of Jails, Punjab. Sayyad Abdur Razzaq, the youngest of the brothers served the Education Department of Kenya East Africa for sixteen years. He was very popular with his English friends at Nairobi. He organised a

police squad during World War II which was responsible for the safety of Indians in Kenya during the war.

Sayyad Doctor Abdus Sattar Shah, not only prescribed for his patients but also prayed for their speedy recovery. His wife, a good pious lady, shared all the good qualities and good works of her husband. Dr. Sattar Shah expired on June, 23, 1937. He was buried in the Bahishti Maqbara, Qadian. May his soul rest in peace in the heavens!

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Mirza Muhammad Shafi of Delhi.

Mirza Muhammad Shafi belonged to a respectable family of Delhi. He was born in 1877, He passed his Primary Standard examination from Jammu where he was putting up with his maternal uncle. He later matriculated from a Delhi school and joined the Postal department and served it for 30 years and then retired on pension. He was selected to head a special Post Office set up in Delhi on the occasion of the Delhi Darbar in 1911. He was awarded a silver medal for performing his duties efficiently.

His attention was drawn to the Ahmadiyya Movement in Islam through a devoted Ahmadi of Ballabgarh. The study of a few books authored by the claimant convinced him of the truth of Ahmadiyyat and he made up his mind to join the Movement in 1901, He personally visited Qadian in 1903 and amply benefitted from the blessed company of the Promised Messiah (peace be on him). He was an avaricious reader of Ahmadiyya literature and contributed to all the journals published by the community. He was later transferred to Simla but he was not very happy there. He wrote to the Promised Messiah asking him to pray for his transfer elsewhere. The Promised Messiah directed Maulvi Abdul Karim, his private secretary, to write back that he had prayed for him and that God, no doubt, accepts the prayers of His elect but at the same time He is all-wise. "If He so wills, He will do it." The day he received the letter from Qadian, he also received orders of transfer from Simla

as well as his promotion notification.

In 1907 the Promised Messiah (peace be on him) received a revelation from God

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يا ايها النبى اطعم الجائع والمعتر

(O prophet! feed the hungry and the needy). The occasion for the revelation was the annual gathering of December 1907 when, due to the unexpected rush of visitors some of them could not be served with food. They went hungry for the night. After the revelation the Promised Messiah immediately sent for the manager and apprised him of the revelation and ordered him to arrange meals for the hungry guests. Prompt action was taken and the hungry were properly fed. Mirza Muhammad Shafi was present on this occasion.

Mirza Muhammad Shafi migrated to Qadian in 1923. He served the community in the capacity of auditor and accountant, Sadr Anjuman Ahmadiyya, Qadian for a number of years. He was a great votary of the family of the Promised Messiah He died on January 17, 1945 at Delhi. His body was brought to Qadian and buried in the Bahishti Maqbara. One of his sons, Mirza Munawar Ahmad, died a Muslim Missionary in America. The eldest one, Mirza Ahmad Shafi was shot dead by a Sikh soldier at Qadian in 1947.

Maulvi Abdur Rahim Nayyar

Maulana Abdur Rahim Nayyar who was born in December 1883 was one of the most successful missionaries of the Ahmadiyya Movement. He hailed from U. P. (India). He matriculated from a U. P. school. He could speak English fluently. He was well-up in Hindi as well as Urdu. The Maharaja of Kapurthala had some estates in U. P. where A. R. Nayyar was an employee of the State. He was later transferred to Kapurthala where he worked as English teacher in the State High School, Kapurthala. There he came in touch with the Ahmadiyya Movement. He studied Ahmadiyya literature and joined the

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fold of Ahmadiyyat in 1901. He resigned his post in Kapurthala and came over to Qadian in 1906. He was appointed English teacher in Talimul-Islam High School at Qadian. Being a sportsman he was put in charge of T. I. High School games which duty he performed till 1912 when his services were transferred to the Madrasa-i-Ahmadiyya, the missionary school in Qadian. He evinced keen interest in missionary work and urged his pupils to put their whole heart into the noble profession for which they were being prepared. He also acted as private secretary to Hazrat Khalifa-tul-Masih II until 1919 when he was sent to England to assist Chaudhari Fateh Muhammad M.A. missionary in charge, London Mission. He served the Mission for nearly a year and a half when in 1921 he was sent to West Africa in response to the call of some seekers-after truth. Mr. Nayyar availed himself of the opportunity and sailed to Nigeria, visiting Sierra Leone and Gold Coast on the way. He was warmly received by the Nigerians. Mr. Nayyar addressed tribes and clans and preached Islam for their physical, moral and spiritual benefit and uplift. The Christian Missionaries' grip on the natives was so hard that it was physically impossible to extricate them from their yoke. But the Ahmadiyya Missionary who had imbibed the true spirit of Islam from the Promised Messiah himself and had the blessings of the Hazrat Khalifatul Masih II in his favor soon won over the natives to Islam. A short while after his arrival Mr. Nayyar sent a telegram to his spiritual Master begging him to accept the oath of allegiance of 4000 Hausa tribesmen of Nigeria. This congratualary telegram was followed by another which conveyed the oath of allegiance of 20,000 souls. The humble writer of these lines was in 1921 Private Secretary to Hazrat-tul-Masih II. The Hazrat was much pleased to read the telegram and was highly thankful to God for His favours and bounties. A public holiday was observed in local schools and offices. Then followed a detailed report of the allegiance of 24000 people together with a sketch-map of the coast of West Africa drawn in Mr. Nayyar's

own hand which the Hazrat was pleased to hand over to me for safe-keeping. Mr. Nayyar laid the foundations of the Ahmadiyya Movement in West Africa on sound footings. He was very popular with the natives who were proud to call him their Imam (leader). But the climate of West Africa the White-(man's grave) adversely affected Mr. Nayyar's health. He was directed to proceed to England in 1924 and later to India the same year. After a brief rest he was detailed to work as missionary of Islam in Bhupal and Hyderabad.

He died at Gujranwala on September 17, 1948 and his body was brought to Rabwah for burial in the Bahishti Maq-bara. May his soul ever rest in peace.

Maulvi Muhammad Abdullah of Botala, Gujranwala District.

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Maulvi Muhammad Abdullah, son of Muhammad Din, was born on May 20, 1881. He belonged to a Rajput family of Raihans of the district. He passed his Middle School Examination and picked up a good practical knowledge of Arabic and Persian which stood him in good stead in life. He learnt the art of caligraphy which proved to be an additional source of income. He was employed as patwari (accountant) in the canal department, Sawat, Frontier Province. He impressed his superior officers with his honesty and diligence. He was a clean, honest worker without a blemish. He was imtroduced to the Ahmad-diyya Movement through the good offices of Qazi Zia-ud-Din of Kot Qazi. His impartial search for truth led him to join the movement in 1901. He saw in a vision, the two mosques of Qadian——Aqsa and Mubarak as well as the holy Founder of the Movement. And when he paid his first visit to Qadian he found to his wonder and amazement that the Aqsa Mosque was exactly the same as he had seen in his vision. In another dream he saw the holy city of Medina. As soon as he entered the holy town he felt that a cool breeze was blowing in the town.

It was so pleasant and refreshing that when he looked up he saw a dazzling light which brightened the whole atmosphere of Medina while beyond there was darkness all around. When he woke up he at once decided to cast his lot with the holy Founder of the Movement. He sent a letter to the address of the Hazrat at Qadian. His oath of fealty was accepted. Some five years later he personally visited Qadian and saw the fulfilment of his dreams when he actually saw Aqsa and Mubarak Mosques.

He retired from service in 1935 with a handsome pension to support himself and family. He migrated to Qadian the same year and had a house built for himself in the Dar-ul-Barakat area.

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His pleasure lay in the service of the community which he continued to do till the last breath of his life. He had a sincere heart and pious intentions. His eldest son Maulvi Abdur Rahman Anwar and his younger son Hafiz Qudratullah have been serving the community sincerely and faithfully. Maulvi Muhammad Abdullah seldom missed his mid-night prayers. He died on May 3, 1952 and was buried in the companions' plot in the Bahishti Maqbara, Rabwah. May his soul ever rest in peace.

The Venerable Maulvi Mohammad Din B.A., (Alig)

Maulvi Muhammad Din was born on December 4, 1881 at Lahore. When he reached the school-going age he saw that his uncle was evincing keen interest in his education. He joined the Rang Mahal High School, Lahore, which was run and managed by the American Mission authorities. The Rang Mahal institution proved to be a cradle where promising youths developed the inherent qualities of their literary attainments. Under the patronage of his American teachers, young Muhammad Din developed a taste for English literature even in his school days.

The keen study of the Bible during his school career stood him in good stead when he himself became a Muslim Missionary

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of Islam for Western countries.

After passing his Entrance (Matriculation) examination he joined the Islamia College, Lahore, with English, Mathematics, Science and History as his arts subjects. But before he could sit for his F.A. Examination he developed a serious disease which did not allow him to continue his studies at the college. It was fortunate that he recovered from the disease but lost the chance to appear in his Intermediate Examination. He secured a job in the Railway Department through the courtesy of a good Hindu neighbour. Those were the days when the name and fame of Hazrat Mirza Ghulam Ahmad of Qadian was uppermost in the councils of the Muslim Ulema, the Christian Missionaries and the Arya-Samajists of the Punjab ; and the tragic death of Pandit Lekh Ram in 1897 which occured in the wake of a grand prophecy of the Promised Messiah and Mahdi of Qadian drew the attention of Maulvi Muhammad Din to the study of Ahmadiyyat. Such a grand sign in this age of materialism, could not fail to lead a straight-forward and clear-thinking young man of the calibre of Maulvi Muhammad Din to the acceptance of the Truth. He at once decided to join the Ahmadiyya Movement in the teeth of bitter opposition and persecution to which the small community was subjected in those days. He tendered, in writing, his oath of fealty in 1900 and pledged himself at the blessed hand of his spiritual Master in 1901.

He resigned his lucrative post in Lahore, and, intoxicated with the love of the Promised Messiah, hastened to proceed to Qadian, not having the haziest notion how he would support himself there. But fortune was smiling on him. No sooner had he arrived in Qadian than he was offered a post of clerk at Rs. 10.00 p.m. in the residential school which he readily and gladly accepted. He acted as superintendent, clerk and tutor and worked in collaboration with Sheikh Abdur Rahim of blessed memory. He now thought of completing his education

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for which he prepared privately. He was helped in the study of Mathematics by Maulvi Muhammad Ali M.A., formerly a professor of Mathematics in the Islamia College, Lahore, and in English by Maulvi Sher Ali **B.A.** After passing his F. A. he went to Aligarh in 1906 and graduated from there in 1908. While at Aligarh, he read most of Shakespeare's plays as a hobby. He acquired mastery over the English language to an extent, the like of which may not be expected of M.A.'s who spend the best years of their lives in the study of this foreign language. His mastery of the English language and literature, its idiom and usage, its etymology and grammar, characterize all his original articles as well as his translations from Urdu into English. While at Aligarh, he was offered the post of Headmaster at Hyderabad at Rs. 200,00 p.m. but he declined the offer and came back to Qadian in 1908. The same year he joined the Central Training College, Lahore and got his diploma in Education. He then joined the Talim-ul-Islam High School, Qadian, as assistant Headmaster. He took over charge as Head Master of the said High School in 1914. Under his wise guidance the school now began to show excellent results in the Matriculation Examination. This state of affairs continued till 1918 when he handed over charge to Qazi Muhammad Abdullah B.A.B.T. He worked as Editor of the Review of Religions till January 1923 when he left for America as a Muslim Missionary. On return from America he again worked as Head Master, T.I. High School, Qadian till 1940. He worked as manager, Nusrat Girls High School Qadian from 1940 to 1947. After the partition of India, the Maulvi Sahib worked as Nazir (Secretary) Education Deparment, Sadr Anjuman Ahmadiyya, Rabwah. In 1965 he was asked by Hazrat Khalifa-tul-Masih III to take over charge of President, Sadr Anjuman-i-Ahmadiyya at the age of 85. He is now 93 but even at this advanced age he is performing his duties as conscientiously as ever before. May he live long and enjoy the best of health, The revered Maulvi Sahib began from scratch and prospered as he

advanced in years. He had a fine house with a mango garden at Qadian and now at Rabwah he has a nice house of his own. He devoted his life to the propagation of Islam at the call of his spiritual Master in 1907. He served the cause of Islam in America in the early twenties under the guidance of Hazrat Khalifa-tul-Masih II. He is now at the helm of the Sadr affairs of Anjuman-i-Ahmadiyya, Rabwah. May the community be long blessed with his presence and wise guidance. Amen!

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Moon in the East

(A short biography of the late Khalifa-tul Masih II)

(By A. G. Soofi)

—XXVII—

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Fight for the soul of Africa.

Islam spearheaded by the Ahmadiyya Movement under the inspiring leadership of Khalifatul Masih II and Christianity supported by all the Churches with Christian temporal backing engaged in Africa in a hard, tough and all-out battle for the soul of the black man. Islam began winning at every step and the cross started losing ground everywhere, its glory parting with the liquidation of Western Imperialism. The black man started recovering from his 200-year long stupor. He is now no more the timid slave born to kotow before alien masters. Europe has all the weapons of war, deadly weapons; it has money, it has organizing ability and it has ways of getting around people. But Africa has turned its back on the Cross. It is dead in the so-called dark continent and has no chance of a come-back. The African is finding back his way to Islam, his ancestral faith, his great heritage in building which his past generations played no mean part.

The Khalifatul Masih II was prompted to launch the conversion campaign in Africa by a Hadith of the Holy Prophet (peace and blessings of Allah be on him and his). It warned of a danger to the Kaaba, the Holy House at Mecca, from a warlord, who would rise from Abyssinia, with the avowed objective of wiping out the Islamic Center. The Khalifa-tul

Masih decided to convert Africa to Islam so as to preclude the possibility of a foe ever rearing his head from that continent.

Ahmadiyya Mission of East Africa

Muslims held sway in East Africa for over seven centuries. They came as traders and torchbearers of Islam from Arab lands and from Persia. They gave the country a new cultural pattern, with Islam as a unifying force. Inter-marriages between Bantu Africans and Middle-East Muslims produced a new language, the Swahili.

Soon prosperity led to decadence and decadence to moral morass and Arabs became softies until Christiandom mustered strong forces of infiltrating mission centers followed by invading expeditions. Christian missions organized conversion campaigns, depicting Islam in dark colors, amply reflected in the lives of 19th Century Muslims. The 'Cross' made headway. Muslim power was broken and was confined to Zanzibar, a helpless British Protectorate.

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Christian missions published a twisted Swahili translation of the Holy Quran. They established schools and opened up hospitals, In fifty years, they drafted ten per cent of the population into the camp of the Cross. They had a powerful Press and immense diplomatic backing. The star of Christendom was rising high and the crescent of Islam hid behind the clouds. glimmering through a thin silver lining only.

After World War I in Tanganiyka alone, there were 245 Christian centers, Bible translations in 23 dialects and 1200 mission workers in the field and a net work of hospitals attracting thousands obligingly to the 'healing' influences of Christianity, now flourishing under the Union Jack.

Ahmadiyya Movement in Mombasa

The first Ahmadiyya Center was established in Mombasa in 1896, during the life-time of the Promised Messiah (peace and blessings be on him) by Munshi Muhammad Afzal, Mian Abdullah,

Dr. Muhammad Ismail Khan, Sheikh Muhammad Bakhsh, Sheikh Nur Ahmad, Sheikh Hamid Ali, Hafiz Muhammad Ishaq and Mian Qutub-ud Din, almost all employees of the the Uganda Railway. Through their efforts more Indian employees of the army joined their ranks. Another center was established in Meru, some 200 miles from Nairobi, where Qasim Mangia family joined the Movement. In 1901, membership was around fifty and all of them tendered their commitment oath directly to the Promised Messiah (peace and blessings be on him) During this time the East African Ahmadiyya community was the largest center of the Moverment overseas both in membership and in contributions.

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Mission Effort in Kenya

During the early years of the terms of the Khalifatul Masih II more Indian Ahmadies moved to East African colony of Kenya and the mission activity grew apace much faster. There was Dr. Badr-ud Din Ahmad in Magadi, Sayyed Mirajud Din, Dr. Umr-ud Din, Maulana Abdul Wahid Jehlami, Bhai Dost Muhammad Jehlami, Qazi Abdul Salam Bhatti, Sayyed Mahmood-ullah Shah, Sayyed Abdur Razzaq Shah, Muhammad Akram Khan Ghauri, Chaudhri Nasir Ahmad, Sheikh Ghulam Farid, Bhai Abdur Rahim, Abdul Aziz Jehlami, Chaudhri Muhammad Sharif, Malik Ahmad Hussain. Sayyed Yousaf Shah, Sher Muhammad Butt, Dr. Sayyed Wilayat Shah in Kotri and Mian Umar Hayat Khan in Shmui and Bhai Akbar Ali and Babu Muhammad Alam in Mombasa.

Uganda Receives the Message

In Uganda the message of the Promised Messiah reached around 1914 through some of his zealous followers.

In Tanganiyka Movement Spreads

The Ahmadiyya Movement was introduced in Tanganiyka through the voluntary efforts of Babu Muhammad Yousaf, Post Master and the first community center was established in Dar-us-Salam. Mian Mohammad Bakhsh, Babu Muhammad Ayub,

Babu Muhammad Jamil, Dr, Habibullah Khan, Fazal Karim Lone and Dr. Alim-ud Din made great sacrifices in strengthening a base of the Movement in Tabora.

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Nairobi Center

In Nairobi bitter opposition had been organized through filthy and fictitious calumny in printed form. Qazi Abdus Salam Bhatti tried hard to meet the challenge but he had poor press facilities. The Community set up a press with the help of Ahmadies of Darus Salam and Uganda and started issuiug hand-bills. Sher Muhammad Butt and Abdul Aziz Qureshi assisted greatly in the poster operations until in 1936 Malik Ahmad Hussain offered his services to produce a weekly Ahmadiyya publication. The Nairobi Muslims were not very happy over the importance the Movement gained in the public eye and appealed to the Zamindar of Lahore for help. Lal Hussain Akhtar was the choice of Zafar Ali Khan, the Editor of the *Zamindar*.

The Nairobi Ahmadiyya center appealed to the Khalifatul Masih II for the services of a qualified missionary. The Khalifatul Masih II was pleased to nominate Sheikh Mubarak Ahmad who reached Nairobi in November 1934.

Sheikh Mubarak Ahmad and Lal Hussain Akhtar held public debates at Nairobi, Magadi, Mero, and Neri on all major points of controversy between Ahmadi Muslims and non-Ahmadi Muslims. Lal Hussain Akhtar, inspite of best efforts, backed by hooliganism of a group of hoodlums that dominated his party could not better his record as the second best. In Janja, his own party split in two and Abdul Ghafoor Secretary of the Anjuman Himayat-i-Islam resigned his office and joined the Ahmadiyya Movement. Another leading opponent who had considerably financed the anti-Ahmadiyya agitation, was fatally wounded in a car accident. The Anjuman Himayat-i-Islam was now a disheartened body and Lal Hussain Akhtar had to pack home like a bad coin. Sheikh Mubarak Ahmad now turned to constructive and positive work to put the message of the Movement on the map of East Africa. He

started a monthly journal in Swahili. The Christian Church bristled with anger and a Catholic Editor warned Sheikh Mubarak Ahmad against the consequences of the battle he had started. The Catholic Paper Rafiki Yatu told the Catholics to keep off the Ahmadiyya publication and consign it to flames. Through the grace of God, the journal, however, survived the organized malice of the Christian Community.

The next step Sheikh Mubarak Ahmad took was to start a school in Tabora. Catholic officials were in the way. But permission was granted and the school became a popular institution

Sheikh Mubarak Ahmad now turned to African Schools where he proposed to take advantage of the two hour period assigned for religious instruction, hithertofore entirely taken up by Christian. He also visited jails where he brought the light of Islam to many convicts who needed spiritual help. Sheikh Mubarak held debates, hosted notables, communicated the call of the Promised Messiah to the intelligentsia through correspondence, contributed articles on Islam and Islamic topics to about a dozen African papers and journals.

Organized Opposition

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The movement had now taken roots in the soil of East Africa and its roots were getting firm. The opposition had been sporadic for quite a few years, but suddenly flared up in 1937 and in 1938, the years of bitter controversy and hate campaign the Ahrar agitation after-math had generated in India.

The Nairobi non-Ahmadi organization the Anjuman-i-Himayat Himayat Islam, started its own press and paper. In Uganda too the poison had spread from the lower strata to the upper layer of the society. One African Prince Badro, a Muslim, warned Africans against the preachings of Sheikh Mubarak Ahmad, who, he asserted, was misleading the people. In Tabora one Ahmad Salih, a local Magistrate and some Police officials ganged up against the Ahmadiyya missionary, dragged him to court on false charges of tresspass and hurting public feelings. Sheikh Mubarak

Ahmad was convicted. But on appeal to the High Court, the police and Magistrate both earned strictures and the sentences were set aside.

The Ahmadies were subjected to general boycott. They were abused and even the burial of their dead was not permitted in Muslim cemeteries.

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New Mosques Rise

East Africans were a depressed race. The theatricals of the Church, the hospitals, the colleges, the Christian pomp and power all dazzled them and they had begun to feel that their future was tied up with the Cross. The Khalifa-tul Masih II decided to counter-act this tendency by directing building of Mosques. The Tabora Ahmadiyya Community purchased a piece of land in 1935 but it took some six years to obtain sanction of the Township Authority. On February 7, 1941, the first stone was laid. In the afternoon, a mob armed with heavy clubs, set out to kill Sheikh Mubarak Ahmad and when they could not get to him, they attacked the house of Sheikh Salih, the African missionary of the movement and later started on a wild hunt of Ahmadies and manhandled the few they could get hold of, even an old African Ahmadi was not spared.

Our Muslim brethren were so furious that they brought the whole police force on themselves soon after their wanton rampage. Peace was restored but Government cancelled its earlier order granting permission to the Ahmadies to build a house of worship.

The mission did not accept the decision of the Government and pressad for a permit to construct the mosque. In 1942, it was given the go-ahead. The site chosen this time was situated in a better neighbourhood and was larger in area than the first one.

It was in the middle of World War II that the construction work was put under way. Material was under Government control and labour was not available, besides, wages had shot up. Government

was persuaded to take a liberal attitude towards the building of a house of God and readily released fairly large quotas of construction material. The labor situation suddenly improved through the easy availability of skilled Italian prisoners of war at dead cheap wages.

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The Christian clergy were far from happy. They could not afford to see the emergence of a rival house of worship in the land which they felt was their oyster.

They approached British officers and succeeded in persuading a Catholic Colonel to cut off supply of Italian labor to the Ahmadiyya mission. Sheikh Mubarak made a vigorous protest to authorities and succeeded in obtaining reversal of the ban. During the course of construction there was shortage of building stone. The African Ahmadies worked hard to cut out and hew a fair supply in three days under a scorching sun.

In November 1944, the Mosque was completed and named by the Khalifa-tul Masih II The Fazal Mosque. The Sultan of Zanzibar, Governors of Tanganiyka and Kenya and high officials and Sunni Muslims and Shia Muslims and Parsees and American and Netherland and Polish missions sent messages of goodwill. The B.B.C. London and the Nairobi Radio broadcasted the event making it a news story and the African Press covered the entire program scheduled for the opening day.

Swahili Translation of the Holy Qeran

Sheikh Mubarak Ahmad translated the Holy Quran into Swahili. This tremendous work started in 1939 and took some 14 years to complete. In 1963 the Holy Book, with a brief commentary, hit the head-lines. The foreword was written by the Khalifa-tul Masih II. Sheikh Mubarak Ahmad was ably assisted in this magnificient undertaking by Sheikh Amri Obeidi of East Africa and Maulvi Muhammad Munawwar. Before the final draft was turned over to the Printer, the work was checked by the Inter territorial language committee for Swahili. East Africans received the Swahili version of the Holy Quran with open arms.

Joma Kenyatte read it thrice with great admiration and was deeply moved to say at a public function that Islam stood for unity of God and unity of mankind and against that Christanity was a brand of idolatory. Julius Nayere President of Tanganiyka and his Deputy Rashidi Kowawa were equally charmed. Now the way was paved for the infilteration of Islam in the life of East Africans.

An African Chief, on reading the Swahili translation of the Holy Quran, said: "We were in deep darkness and spiritually dead. We have been enlightened with the light of Islam through the Swahili translation of the Holy Quran. It is a noble effort to uplift the African people."

More Mosques in East Africa

A mission and a mosque were built in Kassomon in 1954. The foundation stone was laid by Maulvi Inayatullah Khalil.

The construction of a mosque in Darus Salam, capital city of Tanganiyka, started in 1955 and was completed in 1957 under the supervision of Maulvi Jalalud Din Qamar and Maulvi Abdul Karim Sharma.

During the same year, building of a mosque in Janja, Uganda, was put under way. The non-Ahmadi Muslim public greeted the undertaking with a general boycott. The work was completed in 1959. Hafiz Bashirud Din Obaidullah, Ahmadiyya missionary and Muhammad Hussain Khokhar, President of the local community, took leading part in the undertaking and were given enthusiastic response by the community. An Ahmadi lady, Sayyeda Maryam, wife of Sayyed Mirajud Din, donated three thousands pounds to the mission House Fund.

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Mosque in Kampala

The Khalifatul Masih II was keen on having a mosque also in Kampala, Uganda. Its foundation-stone was laid on August 9, 1957. The construction work was completed in 1962. The inaugural ceremony was presided over by Chaudhri Zafrullah Khan.

East Africa Ahmadiyya Conference

The opening of the Tabora Ahmadiyya mosque in 1944 provided the first opportunity to East African Ahmadies for a get-together. At a meeting held on the occasion, it was decided to hold a regular annual conference. The first meeting was held in 1945 at Nairobi. It is now a regular annual feature and under a directive of the Khalifa-tul Masih II two sub-committees comprising of six missionaries and six elected East African Ahmadies, take stock of the receipts and expenditure situation and prepare the budget estimates, and review the year's activities in the field and chalk out program for the next year. The Chief Missionary serves as President of both the committees.

Schools for East African Muslims.

East African Muslims totally lacked schooling facilities for their children. They were too backward and too depressed to make a public effort in this behalf. In Mombasa alone there were some ten thousand Muslim children of school-going age. They had only one opening—the Christian mission schools which served as underpasses to Christianity. Conditions in Uganda and Tanganiyka were not much better nor chances of improvement any brighter. The Ahmadi missionaries made representations to local and Provincial Governments of the day, to provide generous facilities to Muslim bodies to start their own schools where they could freely teach the children their faith and their traditions and their history. Their efforts met with encouraging results in all the areas of their operations.

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East African Times

The East Africa Ahmadiyya Mission started publication of the East African Times, a Monthly, in May 1957 under the able editorship of Maulvi Nurud Din Munir, The Paper soon became very popular and was converted into a bi-monthly. Qazi Kabir Ahmad Bhatti assisted in printing and managing duties. Qazi

Abdul Salam took over as editor in 1963 and conducted its publication with efficiency until 1966.

The paper pleaded for the uplift of Muslim Africans and was sympathetic towards their just aspirations and had to suffer the penalties of the law in this behalf but gained a place in the hearts of Africans.

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Dr. Billy Graham Evades Challenge

Dr. Billy Graham, the tourist preacher of Christianity paid a visit in February 1961 to the exclusive Christian preserve of East Africa aud was given a red-carpet treatment by the church-goers who flocked around him like honey-bees on a comb. Sheikh Mubarak Ahmad the Ahmadiyya missionary, proposed to this Christian Evangelist a prayer-test on an equal number of hopeless patients allotted to both him and the Ahmadiyya missionary. The results, he said, would spell out which Church had Divine backing behind it. This challenge was widely circulated to put public pressure on Dr. Billy Graham. When he did not take any notice of it, a member of the audience asked him point blank in the midst of his address at a public meeting, if he was prepared to take up the issue. Dr. Billy said he was not "in that kind of business". Christians pressed him to accept the challenge but he could not be persuaded to revise his decision and instead cut short his trip.

The "Time" and the "Newsweek" of Unites States had built great hopes on Dr. Billy Graham's tour of East Africa as a big booster for the Church but were disappointed.

Field Missionaries of the Movement

The Movement gained members and notice and encountered opposition in East Africa quite a while before a regular mission was established. Since the arrival in the colony of Sheikh Mubarak Ahmad, oraganized efforts continued gaining momentum. The work expanded and needed more men. The Khalifa-tul-

Masih II sent first Maulvi Nurul-Haq Anwar in 1945 and later appointed Chaudhri Inayatullah as missionary in East Africa in 1946. In Feberuary 1947 a batch of six missionaries entered the lists. They were Mir Ziaullah, Maulvi Fazle Ilahi Bashir, Sayyed Waliullah Shah, Maulvi Inayatullah Khalil, Maulvi Jalalud-Din Qamar and Hakim Muhammad Ibrahim. After the partition of India and emergence of Pakistan the missionaries named here-under worked in East Africa in different centers: Maulvi Muhammad Munawar, Maulvi Abdul Karim Sharma, Chaudhri Ihsan Ilahi Janjua, Maulvi Nur-ud Din Munir, Hafiz Bashirud-Din Obaidullah, Maulvi Muhammad Ismail Munir, Hafiz Muhammad Sulaiman, Maulvi Munir-ud-Din Ahmad, Maulvi Abdul Khaliq, Maulvi Rashid Ahmad Sarwar, Qazi Naim-ud Din Ahmad, Soofi Muhammad Ishaq, Sheikh Abu Talib, Maulvi Maqbool Ahmad Zaheeh, Qazi Abdus Salam Bhatti, Maulvi Roshan Din, Malik Ihsanullah, Maulvi Abdur Rashid Razi, Mirza Muhammad Idris, Muhammad Isa and Sheikh Amri Obaidi. The last named was an East African. He was a cool-headed, devoted and pious and learned youngman and so much involved in the Movement that he gave up a decent Government job and went to Rabwah for higher religious instruction as a dedicatee, returning to his homeland in 1956 as a missionary of Islam. Africa was then in turmoil. The Mau Mau was giving the colonial power the biggest trouble in its life of glory.

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Amri Obaidi shared the aspirations of his people and shared the struggle but remained within constitutional limits, neither exhorting nor even condoning violence or violation of law. He was highly respected by his contemporary political leaders for his sincerity and political insight and was consulted by them in all important matters. In 1963, he was elected Mayor of Darus Salam where he had been persecuted and even threatened with death. Soon he was elected to the Tanganiyka Legislature. The African's hatred of the

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white colonists had grown so much out of proportions, that it bunched together every foreigner including the Asians. The Legislature had, soon on its anvil, the Citizenship Bill. Would it cover or would it exclude the Asiatic settlers was a question that perturbed many and Obeidi was one of them. Feelings among African members were highly exercised. Amri Ohaidi could not exclude Asiatics from his land. His spiritual home lay in Asia. It lay in Mecca; it lay in Medina, it lay in Qadian and it lay in Rabwah. He was in deep waters and prayed for Divine light. His prayer was answered. He was soon inspired to give a statesmanlike speech packed with ardour for justice and high political wisdom. There was pin-drop silence. He had made his point. The Prime Minister rose from his seat and walked over to Amri Obeidi and paid a glowing tribute to his insight with a warm embrace.

In 1961 Amri Obaidi was appointed Regional Commissioner in the Western Province and in 1963 he was taken in the Cabinet as Minister of Justice and in 1964 he was put in change of the portfolios of National Reconstruction and Culture. He was a hard-working and conscientious public servant. Soon his health broke down and after a two-month hospitalization in Bonn, he passed away. His deadbody was flown home where he was buried with full military honors in Changomba. He was deeply mourned and his death was rated as a grievous loss to his country.

Amri Obeidi assisted Sheikh Muharak Ahmad in the Swahili translation of the Holy Quran. He persuaded the Government of Tanganiyka to declare Eidul Azhiya a public holiday and to give the Muslim employees a half day break after high noon each Friday.

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East African Missionaries.

East Africans have played a big role as missionaries in the land of their birth and are still active in the cause of Islam with warmth of zeal and admirable spirit of self-sacifice. They

are : Ali Kaoos, Rajab Akelo, Nazir Ahmad Amboka, Haji Ibrahim Samitom 'Haji Moallam Zaidi, Haji Ayub, Haji Jamada, Sheikh Shabani Karodde, Sulaiman Maitromamba, Moallam Ali, Nekisanja, Sheikh Abdul Qadir Begwa, Ali Kakairay, Muallim Zakriya Kazito Aalode, Muallim Muhammad Roza, Ahmad Motono, Masudi Motowo, Muallim Khamisi Juma, Haroon Matoro, Musa, Secma, Muallim Hassani, Muallim Mahmood, Muallam Omar Abdullah, Muallim Rashidi Salih, Muallim Saidi Ali, Abdahu Imran, Muallim Shaban Saif, Shaikh Yousaf Duniya, Muallim Mahmud Abdullah, Muallim Daud Ali, Sheikh Mahaz Mashaoji, Sheikh Ahmad Malak, Shaikh Salih Mabrook, Muallim Ahmad Sansa, Muallim Osman Kamba, Muallim Masudi Misgara, Muallim Musa Baraka, Muallim Hamidi Bayana, Shaikh Ahmad Okash, Shaikh Rashidi Musabba, Chief Muhammad Kalofia.

They all work as honorary dedicatees.

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Literature

The East Africa Ahmadiyya mission published a large variety of literature covering all aspects of Islamic life and on comparative religion in Arabic, Swahili, Gujrati, Luganda, Kikoya, Lango and English.

Mission of Islam in West Africa

February 19, 1922 will be written in gold letters by the furure historian—on this day Ahmadiyya missionary Maulana Abdur Rahim Nayyar landed in Seira Leone where he was received by Khair-ud Din, a Muslim official of the Education Department. Maulana Nayyar started his work immediately. On 29 February 1922 he gave four stirring lectures in Muslim Schools and a mosque, and invited questions from Chriatian audience. Khair-ud Din Joined the Movement.

Maulana Nayyar's next stop was Salt Pond (Ghana) where again a local Muslim notable Abdur Rahman Pedro welcomed him to his house.

Gold Coast (Ghana) was practically a Christian—dominated country. Among the Africans, Fenti tribals were the only Muslims. Mahdi, the Fenti Chief, saw in a dream the Holy Prophet visiting with him. The same night Maulana Nayyar landed in Salt Pond.

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Chief Mahdi had been converted to Islam by Hausa Muslim tribals some 45 years back. He had since been engaged in mission work on behalf of Islam. He saw the tide of Christianity overtake whole Muslim populations and feared the same fate for his own people after his death. The Mahdi got the address of Dr. Muhammad Sadiq from a Syrian Muslim and requested him to engage a missionary's services for teaching his tribe Islamic law and practice so that they may stay steadfast in the faith. But since for a couple of years no missionary could be available, Chief Mahdi felt greatly disappointed. When the news of the arrival in Salt Pond of Maulana Nayyar spread in the suburbs Chief Mahdi felt greatly relieved and arranged a public meeting of his tribe with Maulana Nayyar at Accra, on March 11. At the gathering the Chief requested Maulana Nayyar to take charge of his tribe as a teacher of Islam and train them in the ways of faith. Maulana Nayyar gladly placed his services at the disposal of the Fenti tribes in this behalf.

Another meeting of the Fenti Chief and his tribe took place to hear Maulana Nayyar on 18th March. He explained to them the message of Islam in detail and delivered to them the message of the Promised Messiah. Next day the chief, his advisors and the entire tribe declared for the Ahmadiyya Movement. It was a legion numbering thousands that swelled the ranks of Islam in Africa.

In the month of April Maulana Nayyar landed in Lagos, the Capital of Nigeria. Muslims were numerically strong but Christians dominated all walks of life then and had some forty schools. Muslims had only one school. Maulana Nayyar started a round of lectures and talks on Islam as the religion of the

Day and on Christianity as irrelevant to the age and that it was no answer to the spiritual needs of man. Muslims flocked around him and felt greatly heartened by his eloquent and powerful presentation of Islam and his bold and frontal attack on Christianity, the religion of the white rulers.

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One Muslim sect the Ahli Quran sent a delegation of 12 to meet with the Ahmadiyya missionary. They said that their past leader had told them twelve years ago of the arrival in their midst of a fair skinned Muslim with the news of the advent of the Promised Messiah. They said that the prophecy had been fulfilled in Maulana Nayyar's person and then they all joined the Movement.

Maulana Abdur Rahim Nayyar next called on Prince Alico, the Sultan of Lagos and invited him to join the force of Islam raised by the Promised Messiah. Maulana Nayyar stayed in Lagos for four months and continued consolidating his gains.

In August he returned to Salt Pond where he established a mission and engaged himself in talks, lectures and in teaching his pupils imperatives of the scripture. He toured the country from end to end and started a missionary training center and organized communities center-wise, dividing the area in four administrative units. He again returned to Lagos in December 1921. In January 1922 the Khalifa-tul Masih II sent Hakim Fazalur Rahman to take over the Gold Coast (Ghana) mission so that Maulana Nayyar could devote all his attention and energies to the Nigeria Mission. In September Maulana Nayaar started Talim-ul Islam School in Lagos, the first truly Islamic Educational Institute in the capital city. In order to project the Movement further afar and around, Maulana Nayyar sent out missionary groups to various districts. During this period he had to work very hard and under difficult conditions, He could not take it any longer and suffered complete nervous breakdown. As he did not make a rapid and full recovery, he was advised by his doctors to take a long rest Khalif-tul Masiah II arranged for

his passage to London where he was treated carefully and made a quick recovery to assume the duties of mission work in the British Capital.

Nigeria remained without a missionary for a long time mainly owing to financial stringency. It was only in 1934 that Hakim Fazl-ur Rahman could be deputed to reorganize the Nigerian missions. After patient and strenuous efforts extending over a decade the Nigerian mission was placed on a firm footing. A mosque and a mission center were constructed in Lagos, the Talim-ul Islam School grew into a popular teaching center, new communities sprang up in many parts of the country and literature was printed and widely published.

In 1947 Maulvi Noor Muhammad Nasim Saifi was placed at the head of the Nigerian mission. He started the 'Truth', an English weekly, to project Islam in enlightened circles and to break the Christian hold on the masses. Hausa tribers joined the ranks of the movement in considerable numbers. Mr. Saifi also produced and published literature on a large-scale and organized the finances and administration of the Movement. Nasim Saifi returned to Rabwah in 1964 and was succeeded by Sheikh Nasir-ud Din. Other missionaries who shared the field work and responsibility of diffusing the lights of Islam in Nigeria were: Qureshi Muhammad Afzal, Sayyed Ahmad Shah, Mubarak Ahmad Saqi, Maulvi Basharat Ahmad Bashir, Maulana Muhammad Bashir Shad, Maulvi Muhammad Ishaq Khalil, Abdul Majid Bhatti, Dr. Zia-ud Din Ahmad. Qureshi Maqbul Ahmad, Chaudhri Rashid-ud Din, Colonel Muhammad Yousaf Shah, Haji Faiz-ul Haq, Qureshi Feroz Muhiyud Din, Bashir Ahmad Shams.

A Self-Supporting Mission

The Nigerian mission was soon self-supporting; having 35 centers, 19 mosques, 10 schools and two hospitals. Its functions were attended by high officials and leaders in Nigerian political life and Ahmadiyya literature became a guiding light for the intelligentsia. Ahmadiyya schools have been making the biggest

contribution to educational advancement and political awakening in Nigeria.

Reactions of the Christian thinkers are a good measure of the impact of the work of the Ahmadiyya Movement in West Africa.

Ghana Mission

Hakim Fazl-ur Rahman after taking over Ghana mission from the pioneer missionary Maulana Abdur Rahim Nayyar organized the center in 1922 and stepped up activity on a wide scale and started Talim-ul-Islam High School in Salt Pond. In Kumasi the movement found a foothold its message reaching the upper strata of life. Hakim Fazl-ur Rahman was assisted in 1928 by Maulvi Nazir Ahmad Ali, an untiring worker. In 1929 he took over as head of the mission and started a chain of schools followed by new communities in the Cape Coast and adjoining area. He returned to Qadian in 1930. Again Hakim Fazl-ur took over and succeeded in building a large mission house in Salt Pond. In 1936 Maulvi Nazir Ahmad Ali passed away. His death was a great loss to the Movement and was mourned by all and sundry. Maulvi Nazir Ahmad Mubashir was another worker—leader who served in West Africa for 26 years as one of the most successful pioneers. When Maulvi Nazir Ahmad Ali was ordered by the Khalifatul Masih II to open a mission center in Sierra Loene, Maulvi Nazir Ahmad Mubashir held the fort in Ghana until 1961 and achieved outstanding success. Ghana now has over 250 Ahmadiyya Community centers, 162 Ahmadiyya mosques and 16 schools, over two dozen active missions and a growing budget that takes care of almost all the expanding needs of the movement.

The mission activity in Ghana bore ample fruit, credit for which is due to the sincere and selfless cooperation of all the missionaries who shared the work and the responsibility. They were Malik Ihsanullah, Maulvi Basharat Ahmad, Nasim Amrohi, Maulvi Salih Muhammad, Maulvi Abdul Haque Anwar,

Chaudhri Ataullah, Maulvi Basharat Ahmad Bashir, Sufi Muhammad Ishaq, Maulvi Abdul Latif Shahid, Maulvi Abdul Qadir Shahid, Maulvi Muhammad Afzal Qureshy, Malik Khalil Ahmad Akhtar, Maulvi Fazal Illahi Anwari, Maulvi Abdul Rasihd Razi, Masood Ahmad Dehlvi, Sayyed Safirud-Din Ahmad, Qureshy Feroz Muhayud Din, Mirza Lutfur Rahman, Maulvi Abdul Malik Khan, Sahibzada Mirza Majid Ahmad, Sayyad Daud Ahmad Anwar, Maulvi Abdul Hakim, Munir Ahmad Rashid, Professor Muhammad Latif, Sayyed Muhammad Hashim Bukhari, Abdul Wahab bin Adam of Ghana and Ibrahim bin Maud also of Ghana.

The Mission has produced and published on a wide scale literature in English, Fenti and Ashanti Languages.

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